THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Skill to do comes of doing, knowledge comes by eyes always open and working hands, and there is no knowledge that is not power."—EMERSON.

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DEADLY BLUNDERS IN JOSEPH SMITH'S WORK, IF HE WAS AN IMPOSTOR.

(*Continued from page 519.*)

As seen from the anti-"Mormon" standpoint, the founder of this Church was a scientific, archaeological prodigy of incomparable proportions, the like of whom the world never saw before, and it is safe to say never will again. In his line of work he outranks Dr. Hawkins in his—the modelers of unknown fish in theirs, and the world's combination of archaeologists in a common calling. Just what the alleged uninspired founder of "Mormonism" could, and doubtless would have disclosed to us of ancient American history, if his work could have been carried on under the conditions that now obtain in the case, is scarcely conceivable; but it seems almost possible that he might have electrified the world with some moving picture exhibits of primeval American life. In an article by Mr. Charles Hallock, which shall be quoted from liberally later on, we are informed that, "if we wish to learn *ancient* history, we must dig." This *digging* method is the one that is employed the world over by our most successful and trustworthy secular archaeologists; but it is necessarily slow. What makes the work of the founder of "Mormonism" appear all the more wonderful is the fact that he did *no digging* whatever (if we except the uncovering of the receptacle in which the original plates of the Book of Mormon were contained) to bring forth the *detailed ancient his-*

tory found in the work just named. He had some very effective way of getting at the matter rapidly and at large of which our savants must lack the proper keys. What plan did *he* follow? The proposition that archaeologists are, in this age, all the time deciphering ancient history from the study of the world's antiquities, is true; but this fact must be considered in connection with another, viz.:—that their discoveries and revelations are largely confirmatory only of what was already known of the ancient people concerned. Thus, for examples: What has been discovered from digging among the ruins of Nineveh confirms the ancient Babylonian or Assyrian history—that is, it confirms history that was more or less already known to the world through various channels; while Joseph Smith, on the contrary, revealed a history that was unknown in his generation, and the details that characterize his work expose him to numerous sources of attack, if not true, where broad outlines only would be subject to but few. The foregoing reflections are competent to show that there is but little if any ground for instituting a comparison between what our *digging* archaeologists accomplish in the line of revealing *ancient history that is new*, and what Joseph Smith made known through the Book of Mormon.

Some points of dissimilarity in the character of the men concerned, their methods, work, etc., are submitted as follows: They are men of liberal training and profound education, many of them specialists, in their line of work; Joseph Smith was untrained and unlearned. They delve, sketch, draw, consult, compare; he did none of these things. They *dig* as the only reliable method; he did no digging. They accumulate all possible data from a wide field, he, at the limit, had a few incomplete reports covering a small area. They have treasures of wealth at their disposal to carry on their investigations; he was poor. They spend scores of years at their work; he accomplished his, as it were, in a day. They are many; he was alone. They give, in general, broad outlines only; he supplies details. *They often conjecture; he never does. They frequently revise their conclusions; the translator of the Book of Mormon never revised a line of the history it contains.* An immortal servant of God was Joseph Smith. His work transcends that of uninspired man as the mountain does the molehill.

Next in order for our consideration is the question of the agreement of the Book of Mormon history with certain facts that have been developed concerning the ancient Americans, since that work was first published in 1829; and for the present purpose, we shall submit some excerpts from an article entitled, "The Primeval North American," which appeared in *Harper's Magazine*, August, 1902. It was written by Charles Hallock, M.A. *Harper's Magazine* is a name that is as familiar in the United States as the *Thunderer* is in England; and the Harper house enjoys a reputation that it

could not be induced to compromise by the publication of any illy-digested paper of a scientific character. The figures at the close of the respective quotations refer to the page in *Harper's* where found.

Mr. Hallock says: (a) "So it came to pass * * * that" (the first) "aggregation of population clustered around the equatorial zone" (in America). 396.

(b) "Hence the popular assumption that America was originally peopled by migrations from the north is erroneous on the face of it." 397.

(c) "The identity of the Indians" of America "with their ancient progenitors is further proven by relics," etc. 398.

(d) "And not only is the progress of migration and distribution intelligently traced, but also the incidental metamorphosis and degeneration which, in the course of a long period of transformation, ultimately touched the level of savagery in many instances." 398.

(e) "Some emigrants went to South America and settled there, carrying their customs, arts," etc., * * "and an immense exodus took place into Mexico and Arizona." 398.

(f) Mr. Hallock in more than one instance speaks of the ancient Americans as great colonizers. 398 and elsewhere.

(g) "But finally came those stupendous terrestrial dislocations, upheavals, emergencies, drought, denudations, and associated dynamic phenomena which punctuated the lapse of geological time and changed the contour of the Continent." 400.

(h) "Drought, famine, malignant diseases, persistent internecine wars, and ultimate depopulation supervened, and after efforts to maintain themselves on the home sites, the discomfitted survivors scattered." 400.

(i) * * "there is every evidence of pitched battles having been fought in front of intrenchments." 400.

(j) * * "and in whose vicinity there are still great tumuli where hosts of the slain were buried." 400.

(k) The hieroglyphs include outlines of animals, clan marks, totems, secret society insignia, challenges, defiances, taunts (since practised by all Indian tribes,) cautions against ambuscades and natural obstacles, directions to water holes, camping grounds and rendezvous, as well as mention of skirmishes, forced marches, misadventures, and special events, practices which were in vogue in Palestine and Egypt in Biblical times." 401.

(l) "The sun dance of the plains indians is a relic of the sun-worship of Peru and Mexico and back to the worship of Baal Peor; and all the altars and sacrificial stones, the human sacrifices, the passing through fire, and those horrid abominations which were bewailed and denounced by the Bible prophets in Asia Minor five thousand years ago, were doubtless contemporary and in simultaneous practice on both hemispheres up to the advent of the Spaniards and the overthrow of the Montezumas." 402.

(m) "A * * proposition contained in this paper may be synoptically stated as follows: The primeval peoples of both North and South America originated from a civilization of high degree which occupied the sub-equatorial belt some ten thousand years ago." 402.

(*To be continued.*)

WASTING TIME.

KILLING time is like killing anything else, we annihilate its possibilities, which are in exact proportion to its duration. Wasting time is wasting opportunity, and if there is anything worse it is trying to make it up, for the very necessity of doing so, when it is imperative that we attempt it, requires overstrain of nerve and muscle causing pain, and so the pleasure is taken out of work. There are so many things to do in life that every minute is of value, and every moment wasted is the murder of an opportunity. We sometimes hear some such expression as this: However do you find time to do all these things? The reason is not far to seek, the busy man finds the time because he has acquired the habit of constructive thought, and he thinks with a definite purpose, so that when he essays a task he has already planned what he wants to do and how to do it. The man who says he never has time is probably the one who wastes more time than he uses. An idle brain is the devil's workshop, and it all depends upon what one *wants* to think about whether his thoughts result in good works or not, and it is just the same with what we *want* to learn. If we really desire to learn a trade it is surprising how soon we grasp the details of it and rapidly become masters of the art. It is the boy who needs constant watching and driving who becomes the indifferent workman whom we find in the ranks of the unemployed and unemployable. Asked why he is in his present condition, he will generally say he has never had an opportunity. Napoleon once asked one of his generals why he had not occupied a certain position of strategical importance in a battle, the officer replied that he had no opportunity. "Opportunity! said Napoleon, I *make* opportunity!" How characteristic of the man who had forced his way up from the ranks to become the Emperor of the French and practically Dictator of Europe. And that is the key to the whole question. The opportunity is there all right, but someone else seizes it—because he knew it when he saw it, and he would no more have seen it than the other man but that he had made a habit of gauging his powers and had faith in himself. The man who puts the best there is in him into every task he is set, generally becomes an expert—and such are hard to find, which is the very reason they are well paid. There is always room at the top, though there may be none anywhere else, and we cannot set our mark too

high. The very effort of trying to reach it is a liberal education. Accomplishment of every duty raises one to a higher degree of efficiency—the effort supplies the mental exercise which is as necessary to the intellectual as physical exercise is to the muscular system.

Sermons may be preached by the hour, advice tendered upon every conceivable subject, but if a person does not really want salvation it will teach him nothing. If a person has no desire or ambition to rise above his present condition, either in time or eternity, he will accomplished nothing, though an angel preach to him the gospel. Learning to live the laws of God is just as essential to the development of the spirit of man as is learning how to use the various instruments man requires in his trade or profession. And, the experience necessary to the expert in mechanics in the accomplishment of a great triumph of engineering, is equally required for the construction of the spiritual ideality. This is why we are here, on this earth, that we may acquire and learn to use the talents we have been endowed with as far as it is possible to develop them in this life, because we will have to use them in the next, and the conditions under which we are placed in the next stage of our existence, will entirely depend upon how we have used, abused or wasted the time allotted to us in this life. There is no time we can afford to waste.

One can scarcely conceive how intelligent people can contemplate the orthodox heaven as a reward for their good deeds. To dwell in Elysian fields, reveling in artistic beauty and the songs of angels, may have been heaven to the profligate Roman epicures for whose taste the heaven was invented, but what of the knowledge and experience we have worked so hard for in this life? What of the sacrifices we have been glad to make for those we loved? What of the eternal justice of an allwise God? It is inconceivable that the Creator would have ordained that man, endowed with a desire for progress and enlightenment, devoting his life to philanthropy or scientific research, to the abnegatory sacrifices incidental to the raising of a family under moral principles and in the fear of the Almighty, shall be thrust into the society of those who have wasted their time and opportunities. It is an insult to Deity to charge Him with wasting for us the whole efforts of a lifetime. What religion of to-day teaches the true possibilities of man but the gospel of Jesus Christ, or what the world calls "Mormonism"? Would any sane man of business pay premiums to an insurance company which promised that when he died, providing he had paid all dues to the office, the company would see that his family was all right? "Never mind how much they will get—just leave it to us, they will be quite satisfied!" One would think any agent mad who tried to do business on such lines; yet this is what the religious world offer their converts. They say in effect, "Believe on the Lord Jesus Christ and you will go to heaven, I don't know what heaven is, but you

will get there; but if you do not believe you will go to hell. I don't know what that is either, but it is a place where you will burn forever and suffer everything which is the reverse of happiness." Can we wonder that men say they would rather take the risk? Is it astonishing that men say, "you evidently don't know, neither do I, but I confess I am an agnostic, yet you are no better? You preach a gospel of intangible mystery which you say is beyond the grasp of man and wonder that I am not able to feel as you do about it, yet scientific discoveries have proved you to be wrong, and your own senses confirm them, yet you insist! I have no patience to listen to you, so I don't go to church."

And so scepticism grows by what so-called religious teachers feed it upon, because their faith is unscientific, ineffective because it is false, incapable of demonstration because inconsistent with proved facts—it is not the gospel of Jesus Christ. "Mormonism" teaches that worlds always existed but constantly change in form; that they always will exist under constantly altered conditions; that man is likewise eternal and will pass through varying phases of existence, of eternal progression, ever increasing in intelligence and by that to greater power. Just as knowledge is power, so the glory of God is intelligence. "Mormonism" teaches that the laws of God are eternal laws, and so long as we refuse to obey them we shall be retarded in our progress towards divinity so that if we disobey the laws eternally we shall be as eternally condemned, but if we consistently obey the laws of God, which are the laws of nature, we shall be ever advancing in knowledge and power until we become as God is now. The eternal obedience to God's laws is eternal salvation. There is nothing inconsistent with science in such doctrine, but to persist in the pursuit of unscientific and therefore false dogma is merely to follow superstition, which is a waste of time and opportunity.

It may be said, certainly what you advance is an improvement on the orthodox idea of future existence, but you only show me the index to the book, how does it apply to me? True it is but the index from which the future book of life must be written and by this book will you be judged or rather have brought judgment upon yourself. Man is the architect of his own fortune, and by whatever plan he works so will the elevation of his future structure be circumscribed. If the ground plan extends to this life only, so will be his mansion, but if he plans for existence in the eternities his scope will be infinite. If man is prepared to tune his spirit to the will of God, he is promised the gift by which all knowledge is, and always has been revealed to man, the gift of the Holy Ghost, the spirit of which, permeating every atom in the universal ether, guides and controls all things, yet is itself controlled by the laws which govern it. "Mormonism" does not only say we believe these things, it says *they are*. It does not merely suggest that this is a better way of salvation than others, it says it is *the only way*. It

does not leave salvation a matter of opinion, but makes the gospel of Christ a matter of fact which can be proved to demonstration—it dares to say, "he that will do the will of the Father shall *know* of the doctrine" just as thousands of our people know it to-day. "Mormonism" does not require its students to refrain from reading scientific literature, it provides and encourages its study. It does not depend for its success upon the ignorance of its people, but has founded colleges and universities where every science finds place in their curriculum. The propagation of its principles are not vested in a paid clergy, but every man in the Church can advance to the priesthood, and as it carries no monetary interest the priesthood is not corrupt. Its people are not priest-ridden, but are taught correct principles and govern themselves, still subject to the laws of their country and their God. "Mormons" know that by obedience to the heavenly laws they may become kings and priests to all eternity—they are learning to do it now. They know their time and opportunity is right here and now and they do not mean to waste their time nor miss their opportunities. There is nothing new under the sun. "Mormonism" is not new—it is older than the earth as we know it—it is the gospel preached by Christ when it had no better reception and He died for it. It was revealed to the Prophet Joseph Smith and he died for it, too. It is being preached in the world of spirits and will be preached until every soul shall have the chance to obey it. The gospel is universal truth and must be of universal application. Sooner or later all men will know it, but many will have missed their opportunity—some kind of glory they may attain, but they are handicapping themselves in the race of life by imbibing false doctrines and miscalled theology, and when they try to make up the lost time they who accept the gospel now will be well on the way to higher glories. Shakespeare wrote, "There is a tide in the affairs of men which, taken at the flood, leads on to fortune." The tide of eternal life is ours when the knowledge of truth comes, and if we will have the courage to launch our bark upon the ocean of truth the gospel will be our compass, the Holy Spirit our strength, and the glory of heaven our fortune; but if we miss the tide, those whom we love may have taken it and will soon be out of sight, lost to us forever.

Birmingham, August 2nd, 1909. E. A. COOKE.

To go to God in prayer, asking guidance as to the path of duty and strength for its performance, is the privilege of every Christian. But to go to God in prayer, calling on Him for help in carrying out one's own plan of life, is not a prerogative of any believer. We have the right to go to God as His servants; we are not authorized to call on God as though He were our servant. "In all thy ways acknowledge Him, and He shall direct thy paths."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 26, 1909.

A FEW SIMPLE ADMONITIONS.

In consequence of weather conditions, open-air meetings have not been as numerous this season as they were in the same period of 1908, but we are of the opinion that a little more diligence might be exercised by some of the elders than has been observable of late. We seize this occasion to urge upon our brethren the need of taking advantage of the summer time while it lasts, and of pursuing outdoor labors with due diligence and perseverance. The time is short. We are rapidly approaching a more inclement season, and now is the time to perform the work that is required.

This is a free country. All denominations are on an equality before the law so far as the public thoroughfares are concerned, and none are exempt from the protection of the civil authorities. Unless there is a municipal ordinance or regulation to the contrary, the streets are free to all religious bodies, but none are allowed to obstruct the way or cause a breach of the public peace. Localities can be chosen where people may peaceably assemble and the gospel be proclaimed, without infringing upon any municipal rule or the rights of individuals or the public. Our brethren should act fearlessly in availing themselves of these privileges, but be careful not to place themselves in opposition to rightful authority.

A number of elders are imbibing the visiting spirit. They wish to leave their fields of labor to go and see other elders, or relatives and friends, just at the time of the year when it would seem that they should be busily engaged in outdoor work in their own especial districts. We do not wish to deprive our friends of any proper pleasure, but suggest that our first duty is to our own sphere of operations, and that now is rather an inopportune time for such excursions. Would it not be better to postpone such trips, so as not to interfere with the active work required at this particular season?

Some of our missionaries seem to be under the impression that they are required to answer every question that may be propounded by inquirers, and to explain every passage of Hebrew scripture to gratify the querist, whether he desires information or simply seeks

to confound or embarass the elder. Now, while it is desirable that our brethren should become thoroughly familiar with ancient scripture and be able to expound it to the edification of their hearers, it should be understood that they are not responsible for that which was written aforetime, and that it is no disgrace to admit their lack of understanding when they are not able to explain the meaning of the writer. It is no shame to say, "I don't know," for nobody knows everything, and it is more honorable to make that admission than to pretend to comprehend that of which they are ignorant. We *are* required to bear testimony to the truth of the work in which we are engaged, and to show the agreement of our doctrines with those that are to be found in Holy Writ. That is part of our missionary business. But we are not the apologists or sponsors of deceased authors or ancient writers of obscure disquisitions.

When elders ask questions on doctrine or principle, or Church discipline, or anything pertaining to their duties, they should be explicit. They should make their inquiries as plain as they expect to receive the replies. Ambiguous terms should not be employed, but plain words in a direct manner should be used, so that it may be known just what it is about which they desire information.

Once more we have to request those who have business with the Liverpool office to keep orders for books, pamphlets, *Stars*, advices for printing, and all such matters, separate and distinct from reports of meetings, or of baptisms, or of socials, or anything else. Either send them on separate sheets of paper or on postal cards on which no other subjects are mentioned.

Postal cards are unobjectionable when they relate to plain matters of business, but they are not in good form when they contain particulars not intended for the general public to see. Anybody may read a postal card, and ordinary prudence and even delicacy would suggest that personal and private matters should not be thus exposed to the public gaze. Slang expressions and undue familiarity on a postal card are entirely inadmissable. Some things that are connected with Church affairs are not proper to be laid bare on a postal card, and good judgment should be exercised in relation to them. It is better and more respectable to spend a penny by way of letter postage, than to save a halfpenny by a postal card and make public that which should be kept private.

Elders should send in their weekly and monthly reports to the conference presidents or clerks at the regularly appointed time, and not neglect this simple duty. All accounts should be strictly kept and properly recorded in the season thereof. There ought to be no need for a repetition of this advice. When members move away from one branch to another, or emigrate, or die, or are excommunicated, the fact should be at once recorded, and a certificate of removal should be given when members change their branch or conference residence.

These may appear to be small and insignificant items to those who do not fully understand their import, but we press them upon the attention of the traveling ministry and hope that we shall not have occasion to recur to them again. Let us be thorough, and prompt, and active, and zealous and wise in all things, that we may "go on unto perfection."

C. W. P.

GONE TO HIS REST.

One of the best known and most useful men in the Church of Jesus Christ of Latter-day Saints passed from this life at his home in Salt Lake City on August 9th. George Reynolds was one of the Seven Presidents of the Seventies, a member of the Sunday School Board from the organization of the Sunday School Union until his decease, and a secretary to the President of the Church from the days of President Brigham Young down to a short period before he departed this life.

He was born in London, January 1st, 1842, and at an early age embraced the gospel as restored from heaven, being baptized on May 4th, 1856, then but a little more than fourteen years of age. He was very soon ordained a deacon, and then a priest, and was active in preaching on the streets of the Metropolis. He was ordained an elder in August, 1860, and in the following May was called to the traveling ministry. He afterwards served as clerk in the Liverpool office, and emigrated to Zion in 1865.

In 1871 he came on a mission to England and was Assistant Editor of the *Millennial Star*. On his return to Zion he was employed in the President's office, became a member of the municipal council of Salt Lake City, and took a very active part in Sunday School work. For more than a quarter of a century he was General Treasurer of the Sunday School Union, and at the convention of 1900 he was made one of the Assistant General Superintendents. He was Assistant Editor for some time on the *Juvenile Instructor*, and was a prolific and talented writer for several periodicals. He was the author of a number of works which are recognized as literary guides among the Latter-day Saints, prominent among which are *The Story of the Book of Mormon; Are we of Israel?; The Myth of the Manuscript Found; The Dictionary of the Book of Mormon; The Book of Mormon Concordance, etc.* The last named work is a marvel of accuracy and concentrated labor which occupied his leisure moments for over ten years.

What with his work in the President's office, his labors in the Sunday Schools, his duties in the First Council of Seventy, his numerous literary contribntions, the writing of the works mentioned, his travels among the Stakes of Zion, and many other labors that we have not space to mention, he was overburdened, and about two years ago gave way beneath the tremendous load

and became an invalid. At length he succumbed to general debility and left this world for a better and still more useful life, for George Reynolds, whether in the body or out of the body, will never be idle, though he may have sweet rest from the trials and struggles of mortality.

His was a gifted mind, well stored with useful knowledge and possessing power to convey great thoughts and sound doctrine through the press for the public benefit. He was an honorable and faithful Latter-day Saint; of moral character, abstemious habits and punctual ways. He could be depended upon in every position which he was called upon to fill, and was known throughout all Israel as a humble, devout and devoted servant of the Lord. He has left a large family, all members of the Church in good standing, and his name will shine among those of the prominent promoters of the latter-day cause and be enrolled with those of the martyrs, for he suffered, as well as labored, for his fidelity to the principles revealed from heaven in the last dispensation.

We bid him farewell with sadness that we shall see him in this life no more, but we have full confidence and faith that, if we are privileged to mingle with the just made perfect in the mansions on high, where the glory of the Father surrounds the mighty who have fought the good fight and have overcome, we shall behold the face of our dear departed brother George Reynolds among the foremost of the heavenly throng. We condole with his bereaved family, who tenderly cared for him during his days of weakness and who were his joy during the time of his strength, and we know that they have the sweet assurance that they will meet with him again where sickness and trial are no more and death is swallowed up in victory.

C. W. P.

ANOTHER VALIANT SOUL GONE HOME.

From the *Deseret News* we learn of the demise of Anders Wilhelm Winberg, one of the best known and respected Scandinavians in Salt Lake City. It appears that he attended the services at the Tabernacle in that city on Sunday afternoon, August 8th, as was his custom, and returned to his home apparently in his usual good health. At seven o'clock the next morning he passed peacefully away. The lamp of life went out with scarcely a flicker or a sound. Brother Winberg was born August 30th, 1830, at Lund, in Sweden, and joined the Church in 1861. He labored as a missionary for some time and organized the first branch of the Church in Sweden at Shonadeck, Skone. He emigrated to Utah in 1854, and became prominent in Church affairs in the ward where he resided, and for thirty years presided over the Scandinavian meetings of the City. He was a member of the High Council of Salt Lake Stake for twenty-eight years. He started the *Bikuben*, the official

Scandinavian organ, in 1875, and was its editor and manager for many years. He was always at his post in every position he was called upon to fill, and was regarded as a solid, reliable and honest citizen, a man to be depended upon, unassuming, but firm and steadfast as a rock. He has gone to join the army of the faithful who have marched on the road of life unto the end without falling by the way. "Of such is the kingdom of heaven."

C. W. P.

EXTRA numbers of the *Millennial Star* may be had at this office at the rate of fourpence a dozen, when ordered by conference presidents. All orders for extra copies in accordance herewith *must* be given direct by presidents of conferences. We have a quantity of back numbers of the *Star* that may be had on application for threepence a dozen, for free distribution, postage extra.

POWER IN FASTING AND PRAYER.

"AND when they were come to the multitude, there came to Him a certain man, kneeling down to Him and saying, Lord have mercy on my son: for he is a lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil and he departed out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, why could we not cast him out? And Jesus said unto them, because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you. *Howbeit this kind goeth not out but by prayer and fasting.*"

Since that time many have borne witness to the power which comes through fasting and prayer. The sick have been healed, the lame made to walk and the blind to see. An instance of another nature, wherein the power of united fasting and prayer obtained a blessing for the servants of God, occurred recently in the Irish conference. A man in Bangor had been holding meetings wherein to "expose" what he was pleased to term "Mormonism." He had created some little disturbance which annoyed the elders. He had announced that he would hold another meeting on Sunday night, the first of August, and the elders had appointed a meeting for that night also. Under the circumstances, it was difficult for the brethren to determine whether it were wisdom to keep their appointment. The regular priesthood meeting was held on Saturday and the elders had remained over to attend the Sunday meetings. A splendid fast day service was held in the afternoon,

and at its close President Bennett requested the elders to remain. He explained the troubles the elders had met with in their street meetings and suggested that the matter be made a subject of their united prayers, to which all the brethren agreed. Accordingly all knelt down and prayed as the Spirit moved them. They asked that it be made known to them whether it would be best for them to hold their meeting that night, and if so that the President might be inspired in choosing the brethren to perform the work. After prayer had thus been engaged in, the elders were unanimous in favor of holding the meeting and President Bennett chose six to go out. After naming them the President promised them that they should have no disturbances in their meeting and that they should have the privilege of preaching to a large and attentive audience, and that the man who had been stirring up enmity would either not speak at all or if he did speak should not bother them in any way. The elders continued their fasting until after the meeting and went out with full faith in the promises of the President. Elders Black and Andrus delivered impressive sermons on the first principles of the gospel, and Elder Alma A. Ellis sang the excellent hymn, "O My Father." It was the best meeting ever held in Bangor, and the elders see and acknowledge the blessings of the Lord upon them and their efforts. The disturber held his meeting, but in no way interfered with the servants of God. We believe that what he has done will only serve to draw the attention to us of earnest searchers after truth. Our faith in the efficacy of fasting and prayer was sublimely sustained on this occasion.

Belfast, Ireland, August 1, 1909. H. R. MERRILL.

FROM THE MISSION FIELD.

Word from Scandinavia.—Elder Soren Andersen, President of the Trondhjem conference (Scandinavian Mission), writes President Andrew Jenson that the effects of the recent visit of President Penrose, and himself, and party to the extreme north, is bearing fruit already in getting the people out to the meetings. New interest seems to have been awakened. President Andersen and the elders are feeling greatly encouraged.

South London Branch and Sunday School Outing.—On Wednesday, August 11th, 1909, the members and friends of the South London branch and Sunday School went on an outing to Brockwell Park. A very pleasant time was spent, the weather being most favorable. During the afternoon, races were arranged and suitable prizes were awarded the winners. At 5:30 all sat down to an excellent repast, which had been provided by the sisters. The rest of the time was spent in various games, and at 8:30 all returned home, having thoroughly enjoyed themselves. Thanks are due to those who assisted in making the outing a success.

Baptisms.—A baptismal service was held August 18th, 1909, at "Deseret," South Tottenham, London, when one person received the ordinance of baptism at the hands of Elder J. Thaddeus Hammond, Jr.

A baptismal service was held on August 22nd, at St. Helens (Liverpool conference), in the Boundary Road Baths, two persons receiving the ordinance at the hands of Elder Bertrand T. Pond.

Two members were admitted into the Church by baptism at the Norwich Swan Baths (Norwich conference), on the 22nd inst., the ordinance being performed by Elder William A. Newsome.

District Meetings.—Last Sunday, the 15th inst., two district meetings of the Watford, Luton, and St. Albans branches were held at St. Albans (London conference). President Don C. Rushton, Elders Walter P. Monson, William S. Bassett, John C. Tuddenham, Henry Watson, E. O. Reading, and Brother Arthur Norton were present and gave comprehensive talks on the principles of the gospel, and also a good deal of encouraging advice to the saints there assembled. The general authorities were sustained and ordinations were attended to. The singing was excellent, and the meetings were decidedly successful.

Two very profitable district meetings were held in the Albert Hall, Portsmouth (London conference), on August 22nd, 1909. President D. C. Rushton and eight traveling elders were present. In the afternoon meeting the Portsmouth branch of the London conference was organized with Elder James H. Carter as president, and Elder George R. Adair as clerk, and Richard Rowe as organist. The general and the local church authorities were unanimously sustained by members present. Interspersed with the instructions given, was a beautiful vocal solo by Elder William S. Bassett. The evening service was well attended. There were twenty-five members and twelve visitors present. Several of the principles of the gospel were expounded to an interested audience, and the character of the Latter-day Saints, or "Mormons," ably defended.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XXIV.—Succession in the Presidency.

Textbook: One Hundred Years of Mormonism (Evans), pp. 371-88.

References: Succession in the Presidency—Roberts (the entire work may be read, especially that part which discusses the "claims" of Brigham Young and the Twelve); Rise and Fall of Nauvoo—Roberts, pp. 323-333.

I. Condition of the Church.

1. A new situation confronting the Saints.
2. General feeling of uneasiness, on account (a) of the Prophet's death. (b) Of anti-"Mormon" threats.

II. Claims of Sidney Rigdon.

1. Whereabouts of the leading authorities.
2. Arrival of Rigdon at Nauvoo.
3. His efforts to create sentiment for himself. (a) Meeting of August 4th, 1844. (b) Reception of his pretensions by—
   (1.) Marks and a few others.
   (2.) The saints generally.
4. Arrival of the apostles—Brigham's words.

III. "The Mantle of Joseph."

1. Morning session of the 8th of August meeting. (a) Rigdon speaks. (b) President Young speaks. (c) The miracle of transformation. (d) Others speak. (e) Effect on saints.
2. The law of Succession in the Presidency. (a) The revealed Law of the Church. (Sec. 107.) (b) The Twelve in possession of all the "keys" as bestowed on them by the Prophet, and as testified to—
   (1.) By President Wilford Woodruff, and
   (2.) By Benjamin F. Johnson.
   (c) The apostles were sustained by—
   (1.) The "confidence, faith, and prayers of the Church."
   (2.) The Lord in blessing the Church through the leadership of President Young and the Twelve.

IV. Brigham Young and the Twelve.

1. Sketch of President Young's life up to this time. (a) Birth, youth, marriage, early training. (b) Embraces the Church. (c) Called to the ministry. (d) Leadership in the exodus from Missouri. (e) Personality.
2. The work now before the Church. (a) Excommunications for apostasy. (b) Building the temple. (c) Strengthening the work at home and abroad. (Treat each of these in detail.)

Note.—It has been thought best here to restrict the discussion of the question of succession in the presidency of the Church at this time to that phase alone which concerns the Twelve, and to treat the matter positively rather than negatively. The reason for this is clear: When one has established the claims of President Young and the Twelve, (1) by the revealed law of the Church, (2) by showing that Joseph conferred all the powers he possessed on the heads of the Twelve, and (3) by pointing out the unmistakable attestation of the Divine approval in the results that have followed that leadership, one does not need then to refute the claims of any others. This last point is especially important: Here are the results, and nowhere else. If the fruits are good, the tree must be good also.

HOW SHALL WE KNOW?

How shall we know that Jesus is the Christ,
Or how distinguish Him from other men?
'Tis by His life's complete self-sacrifice;
He died that all salvation might obtain.

He lived not for the pleasures of the hours,
Nor for the wealth that mortals love to hoard;
He came down to bestow the gifts and powers
Of heaven on those who love to serve the Lord.

'Twas Christ's great mission to redeem mankind
And teach them of redemption's glorious plan;
Oh! how He suffered in both heart and mind,
Bearing the sins of lost and fallen man.

The Master came to teach us how to live,
For this He left His glorious home above,
He came to tell us how we must forgive,
And live in peace and unity and love.

He came not in the pomp of pride and show,
Nor yet amid the wealth of worldly power;
He came to comfort those in pain and woe,
And to bestow on them rich heavenly dower.

He came to teach and practise righteousness,
A fallen world to conquer and restore;
To heal, to comfort, to redeem and bless,
He came to banish sin for evermore.

His plan was not perfected, but begun;
For man must follow in His steps to know,
As Peter knew, that Jesus is the Christ,
By God revealed to him while here below.

Richfield, Utah. ANNIE C. LAURITZEN.

DIED.

COLEMAN.—At Hanwell, Middlesex, July 3rd, 1909, William Coleman, aged 73 years. Deceased was a highly-respected Latter-day Saint, and died in full faith and fellowship.

MERRIOTT.—At Yarmouth, August 16th, 1909, Susan C. Merriott, aged 72 years. Deceased was a faithful Latter day Saint and was loved by all who knew her.

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